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RELIGIOUS.

For the Western Luminary.

CAMP-MEETINGS.

In continuation to "H." and "one Elder."

I am truly glad that the subject of Camp-meetings, has been, thus far, and I hope will continue to be discussed in the spirit of love. We have all the same object. The truth. The good of the church.

In my last paper I only had time to notice the arguments which were common to my opponents. In this number I shall only attend to what is argumentative in these gentlemen, passing by every thing that is personal.

Mr. H. forms an argument in favour of Camp-meetings out of the history of John the Baptist. Three facts are clearly made out by this history. 1. That John preached in the wilderness. 2. His location was where there was much water, no doubt for the accommodation of the people. 3. That there went out to him great multitudes, and he taught and baptized them. Is there any thing more? From what part of the history is it made out that the people remained in the woods all night, or that John held a Camp-meeting? Who is opposed to preaching in the wilderness? Would to God there was more of it. Who is opposed to preaching in the woods, when our houses will not contain the people? Would to God the necessity was imposed upon us every Lord's day. Who is opposed to preaching at night within doors? We all do it. And now, supposing it could be proven that all the people in Jerusalem and round about, to the amount of half a million, gathered around John and remained with him for weeks, night and days would this be an example for the citizens of New-York, Philadelphia or Cincinnati. Let it be remembered that John was at that time the only preacher of repentance and forgiveness of sins, in the world; and those who did not hear the truth from him could hear it from no one else. How could this be a warrant for the ministers of the present day to collect together to the number of 12 or 15—to leave their own churches to be shut up,—to abandon the indigent and the young of their flock, exposed to every wild beast that passes the way,—to collect around them more people than can hear any one man speak; and thus lay a temptation before the pious to set light by that gospel which they cannot hear, and erect a theatre upon which the lewd and the wicked, who abound in every land, and only wait for such an opportunity to act over again their tragedy of sin and of death. I solemnly make my appeal to any man's conscience; is all this right? Is it following the apostle's command, "Let all things be done decently and in order." Is it not spreading snares in the path of the young? Is it teaching them to "abstain from all appearance of evil?" I have no doubt but the well known candor of H. will lead him to see that the states of the church in John's day and ours have no resemblance to each other, and that the history of John lays no foundation for Camp-meetings.

Mr. One Elder, has "reasons which apply with peculiar force why Presbyterians should engage in meetings of this kind." One or two of these we shall notice.

He says, "From the general character of our people" (the Presbyterians) "there is reason to believe that they (Camp-meetings) could be conducted without that disorder which attends them in other churches,—this is abundantly proven from experience."

There is an assumption, and an assertion in this argument, from both of which I am compelled to dissent. The confusion and disorder that prevails at Camp-meetings in any church are produced by two classes of persons, viz. the *weak* and *enthusiastic* among christians, or the *dissolute* and *wicked* from the world. I would affectionately ask One Elder if there are no weak and enthusiastic people among the Presbyterians, as ready to be kindled into a flame by unhallowed fire as any others. Let the history of the New-lights and Shakers answer the question. Or what awe is there in the name or presence of a Presbyterian, that will either sustain the weak, or prevent the bad from attending *our* Camp-meetings, or command them into decency when they are there. I must be pardoned when I say, that this argument, (for so he denominates it) savours too much of Presbyterian self-complacency, and does more than imply a charge against other churches as being disorderly. Will this worthy elder remember that the great majority of the pious ministers of these "other churches," will contest it with him strongly, that their Camp-meetings are not disorderly to any dangerous extent. They will tell him that what he would call disorder, is with them the glory of the meeting. In a word, they will talk as loudly about order and the great good done at their Camp-meetings, as do the Presbyterian ministers of Ohio. And well may they. For I have in my pocket too letters detailing the testimony of two competent eye witnesses, who say the "disorder at those Presbyterian Camp-meetings of Ohio, was as great as they had ever witnessed at any meetings of the same kind in "other churches." I am asked what is disorder? Is shouting glory, Hallaluah, by fifty or a hundred at the same moment, disorder? Yes, I would call that disorder; but it is the least exceptionable part of the disorder of Camp-meetings in "other churches." It is sometimes the bursting forth of feelings, that the people, from their habits, cannot restrain. It is sometimes the holy running over of the little frail vessel of clay, and then it is not disorder. I will tell you what I call disorder; and O! may that God, for whose cause I hope I write, prevent me from giving to the picture a wrong touch.

I call that disorder where 12 or 15 ministers assemble at one church, and leave behind them their own church doors closed, and also the infirm, and the young, and the poor, who cannot encounter the journey or the difficulties of a Camp-meeting. I I call that disorder where thousands more are collected into one assembly, than can hear the voice of any one man, and thus inducing the necessity of having two or three men preaching at the same time within the sound of each others voices, or leaving the extremities of the crowd, to saunter about, and with every breath inhale contempt for God's worship—Where sutlers and fruit-sellers are spreading, by day and by *night*, before our thoughtless sons, and unprincipled fellow citizens, temptations to drunkenness and every vice—Where fathers and mothers and sons and daughters and passing strangers are crowded together into the same tent to sleep—Where the surrounding woods, rendered more dark by the glimmering light of the Camp, invites to crime—Where the family altar for the present is broken down—Where the sacredness of home and the seclusion of the closet are exchanged for the turmoil of the Camp—Where sinners, young and old, are awakened, or apparently awakened, this moment, and the next are received into the bosom of the church—Where an ordinary civility of common life is exalted into a part of divine worship and a means of grace, and the ministers not only suffer, but *formally invite* that adulation, from the people to themselves, which is the first step towards idolatry—Where the people from accompanying facts and circumstances are inclined to make these large meetings "a substitute for the ordinary meetings and means of grace on the Sabbath"—Where the prosperity, and very existence, of Sabbath Schools are endangered—Where many of the decencies of civilized life, and great part of the *dignity* and propriety of God's worship are compromitted If these things do not prevail at Camp-meetings I am no longer opposed to them. But what can compensate for the presence and destructive influence of such an host of evils. I am answered, the conversion of sinners. So would I say if the conversion of sinners and Camp-meetings were indissolubly connected. But we hope to prove before we are done that the permanent interest of the church has always been injured by Camp-meetings, and that those churches where they have been used, have not been blessed to the same extent that other churches have.

Mr. One Elder says, "From our doctrine and practice on the subject of the admission of church members, there is sufficient security against the apprehended evil, that unconverted persons would be admitted under strong animal excitement." What are the doctrine and practice of the Presbyterian church that throw around us this shield of defence? I know of none such. The truth is this is the most vulnerable part of the government of every church. The putting into the hands of bad men, who have been received into the church under *excessive excitements*, a weapon by which Christ may be wounded in the house of his friend, is that which is chiefly to be guarded against by every church.

The grand argument in favor of Camp-meetings, is that this is the only way in which the gospel can be preached to every creature. One Elder uses this in its best form. "If men will not come to the gospel it must be carried to them." This thought is worthy of that gentleman. But he adds: "At Camp-meetings you may offer salvation to thousands at once; in your ordinary service this is impossible." Let us dispassionately look at this matter.

From a competent judge, and from a person who was present at a late Camp-meeting in Ohio, I have been told there were present 14 ministers and between 3 and 4 thousand persons. Say there were present 3,500. If this number be divided by 14, the number of ministers, it will quote 250. Now I ask, is it not probable that if these 14 ministers had been at home on that day, they would, on an average, have preached to 250 persons, and if they should have had a communion on that day, would there have been less than twice 250 persons present at each place. I think this calculation perfectly just. If so, these 14 ministers might have preached to, and have administered the Lord's supper in the presence of 7,000 persons instead of 3,500. So falacious are appearances till they are analized. But there is still another view of this subject. Can the voice of one of our preachers in ten, fill a space in the woods, sufficient to contain 3,500 persons. I suppose upon experiment it will be found not. I leave the public to carry out the results.

Another argument in favour of Camp-meetings which appears more or less upon the face of all the papers that have been written in their favour, is this; something must be done that will have novelty about it, and will make its appeal to the external senses, before the church will be roused out of its present lethargy. I have but two words to say about this argument. Is God's arm shortened that he cannot save by his long established and often blessed means, so that we are compelled to resort to *devices* of our own? For I assert that I have abundantly shown that there is no authority for Camp-meetings in the Bible. And again is not this principle of novelty, and impressing the senses, the very one upon which the Roman Catholics invented, and still perpetuate the use of pictures in their worship.

The last argument in favor of Camp-meetings, is their *astonishing, grand and glorious effects*. This is the great argument at last, and we are bound to think so, from the "drapery in which the facts of Camp-meetings were so gracefully clothed by the editor of the Cincinnati Journal"

I believe in Ohio until after the last meeting of the Assembly there never had been any Camp-meetings. In Tennessee, in Georgia, and in Alabama they have been in constant use for many years. The argument is, that where they have been in use they have produced *astonishing effects*. By the statistics of our last Assembly, the number of communicants in our church in Ohio is 17,341. The number in East and West Tennessee, in Georgia and Alabama is 11,725. It will not be forgotten that these are the states of Camp-meetings, and it seems that there are 5,616 more members in Ohio than in all these three states together. In Ohio there are 1,000,000 inhabitants. In Tennessee, Georgia and Alabama there are 1,300,000. It may be contended that there has been a great emigration to Ohio. So has there been to Alabama and to Tennessee. Take another example which is still more in point. Compare together the Presbytery of Union, the *great focus of Camp-meeting operations* in Tennessee, and the Presbytery of Chilicothe, Ohio, where there never has been a Camp-meeting. We have not taken for comparison the Presbytery of Cincinnati, for the comparison would not have been fair, but we have taken the Presbytery of Chilicothe, as nearly resembling that of Union in many of its features. In the Presbytery of Union there are 27 ministers and 28 churches and 2,065 members. In the Presbytery of Chilicothe there 16 ministers and 22 churches and 1,948 members. It therefore appears that in the Presbytery of Union where they have 27 ministers and 20 churches, they have only 117 more members than in Chilicothe Presbytery where there are only 16 ministers and 22 churches. Now if you divide the number of communicants in the Presbytery of Union by the number of churches it will give 73 and a fraction to each church, and if by the number of ministers 72 and a fraction. If you proceed in the same way you will have to each minister 121 parishioners and to each church 88 members on an average in the Presbytery of Chilicothe. In which of the Presbyteries are the churches in the most flourishing condition? Facts are stubborn things. Had we time to make other comparisons the results would be the same. And were we permitted, painful as would be the task, we could shew, from our by-gone experience and more recent and public example, that men falling under this Camp-meeting spirit have presently ceased to be Presbyterian either in doctrine or church government.

I am astonished that the propriety of Camp-meetings should have been put to the public vote of thousands in Ohio. And has it come to this, that the Presbyterian form of worship, and consequently government, has ceased to be republican, to be representative. When I saw this in the C. Journal it went to my heart like a dagger. This is a higher species of disorder than I had thought of. I asked myself if an attempt of this kind had been made 30 years ago, at the opening of our Camp-meeting career would it not have been frowned down? Had a vote been put on the same occasion, whether any man who should write or speak against Camp-meetings should preach in any of their churches, there is a strong probability to me the people would have carried the negative by a large majority. I have seen gray hairs frowned into almost utter silence by this same spirit. But I am done. I shall write no more till my arguments and objections are answered. They can only be answered by scripture or reason, not by such poetic "drapery" as is found in the paper from Cincinnati. May God bless and preserve his church.

B.

ON CAMP-MEETINGS.---NO. III.

To the Editor of the Luminary,

In bringing to a close, Sir, my contribution to the discussion of a great subject—I have to regret, that I have been compelled to differ so widely, from one of the fathers of our church in the West. But in the discussion of such a subject, it seemed right, that punctilio should give way to the love of truth. And the more was this needful, in my estimation—when I looked around me over our dead churches—and saw, as I thought, the necessity of the adoption of some effective measures for the good of souls. And then, when I came to ask myself the questions to which answers were attempted in my last No.; the importance of Camp-meetings struck me with the greater force.

Let us just glance at those questions again—only changing the form; before we proceed to the main object of the present No.

1. Will it not be better for our ministers to address two or three thousand hearers at once, on the awful subjects involved in the gospel—than to address, as many do, far fewer than so many hundreds? In the former case, will not the prospect of doing good be far better. For how can any minister expect to have any given sermon blessed to the conversion of *hundreds* (as some sermons have been blessed)—when that sermon has not so many persons to *hear* it?

2. How great the advantage of having these thousands, to attend for days together, upon the word of God? For if one discourse will not reach them; may not another? If a small impression be made through one address; may not another address deepen that impression. And, amongst so many efforts, at least—why may we not expect good, at the hands of Him who ordained for good "the foolishness of preaching?"

3. Think how much more extensive good may be looked for; where the wise and the unwise, the popular and the unpopular, those who reason and those who thunder and those who persuade, among the clergy, *all* labor; and where they all are aided in their labors, by the cohorts of praying, (and perhaps I may even say the exhorting) elders and deacons, of the christian army!

4. Only think of the sweet savor of *peace*, of *love*, which would extend through your camps, amid these joint labors of piety! Would not the old exclamation begin to be heard again, "See! how these christians love one another?"

It is hoped that the presentation of these views again, will not come under the odium of "vain repetitions." "Line upon line, and precept upon precept," are here given, in the hope that attention will be roused, and some good done.—And now, what reasonable *objection* can be brought against these plain views?

1. "These meetings will break up for the time all domestic government and family religion."

How so? Will they do this, where the whole family goes to the meeting together; the mother and the daughters, the father and the sons? May not the parents who rule righteously at home, also rule righteously in the camp? Especially, may they not do so,—if domestic government and family religion shall form, as they should form, prominent themes in the instructions from the desk? And then, as to "one duty jostling out another;" who does not know that all the duties may be—for that all the duties have been put in practice at Camp-meetings—not once, or a few times—but exceedingly often?—And as to the fact, that, at these meetings, various parts of christian duty are wont to go on, at the same time, at different places; I cannot but own, that this matter is of a far less offensive character to myself, than it is to my friend B. Yes; if I were, in the character of an observer, to go around from tent to tent, and to find persons thus engaged; far from being disgusted at so great variety in the devotions—I think that I should, the rather, give the more praise to that thrice adorable being—whose presence blesses all the families, and all the congregations, upon earth, where He is *truly* worshipped—and who can inspire *real* devotion, whether we sing, or pray, or converse on the subject of his religion. And I am persuaded that such would be the effect with B. also. The actual scene—if the Camp-meeting were *well* conducted—would make him forget his theory; and he would find himself, rather joining in with the warm exercises of the tents, than disposed to find fault with them.—Such are the contagious effects of pious devotion, under the operations of the sovereign Spirit!

2. An argument is drawn from "past experience;" from the happy experience of revivals where there were no Camp-meetings—and from the woeful experience of the effects of these meetings, in our own country, in early times.

As for the former fact, the fact that revivals have existed and done well, where there were no Camp-meetings; it is, at once, and fully, and with great pleasure, admitted. But what does the fact amount to? It only proves that God will bless *other* means, besides those which I now advocate; but it does not prove that *these* means are wrong. The argument is negative; and the positive conclusion drawn from it, is not admissible. And with regard to the disastrous consequences, supposed to have followed from Camp-meetings in our early day; it is more than likely that the *cause* is, in a great measure, mistaken; and, so far as these meetings *may have* tended unfortunately, we are only to infer (what *I* shall not deny) that there may be times and circumstances which forbid the use, any longer, of means of a particular description.—In fact, the Divine Saviour meant something when he enjoined upon the twelve, "Be ye wise as serpents." He meant *much* by this counsel. He intended it to apply, in cases, different from that, in the immediate view of which it was first given. He must, I think, have intended this direction, as one, which his future followers, should recollect and regard, in all the emergencies that should at any time occur. In relation to the services of which we speak; I would place them upon the footing of expediency; I would use them when they will promote good—and I would lay them aside, whenever other means would better fill their place and answer the purposes of the church.

But here let us look somewhat farther into this argument of experience. And "it is a bad rule, saith the proverb, that will not work both ways." Now what says the experiment, in relation to Camp-meetings, as they have recently been tried in Ohio? Was it nothing, that, in that favored state, near 300 souls were brought into the church of the living God, by means of three of these meetings? Was it nothing that so many turned their backs, upon the world, and enlisted under the Great Captain of our salvation?—"But then these new members are not all real converts; they have been brought in some of them, under a momentary excitement."—True; this may be so. But even if this be the fact; are not persons brought into the church, under the excitement of the moment, at *other* meetings? But *many* of these persons, at least, may be supposed to be *changed beings:* And if so; we all are called on—to return thanks to our merciful sovereign—to bless him for his converting grace, and for prompting to the particular *means*—and to beseech him to bring over to himself, many more of the evil ones of our rebel world, by any methods which may "seem good in His own sight."

3. Having endeavoured, now, to dispose of two objections; I shall here consider several others together.

B. thinks it a great difficulty, as to Camp-meetings, that they cannot be made "accessable to all the members of the church." He thinks moreover, that they cannot be conducted, without the violation of the precept, "Let all things be done decently and in order." And he alleges that they will "engender strife."—Here, however, let us at once admit, that these meetings are not intended to be, and that their friends are resolved they shall not be, *substitutes* for the ordinary gospel methods. Let it be recollected that they are to form *one item* in the general system of preaching, and of the other means of the divine grace. Let it not for one moment be imagined—that men who rejoice to follow in the footsteps, as to the doctrines of grace, of St. Paul, and of the slandered reformer whose name I have assumed—would consent, by any means, to set aside, even for Camp meetings, any of those less imposing methods and operations which experience and time have proved to be from Heaven. And when these things are duly considered, will not these last objections of your correspondent fall to the ground? Will it not appear, that the "infirm and sickly" will not be wronged; that these meetings will form a portion of a *great plan* of "*decency and order*," and that they cannot well lead to "strife"—in as much as their opposers will be content that others shall resort to them—if indeed they themselves will not likewise resort to them, in their proper place.

4th and last. B. objects to these meetings, in as much as "there is no warrant for them in God's word."

On this point, I think that scripture warrant has already, in my last No. been afforded. It there appeared, unless I greatly mistake, that both John the Baptist and our Lord himself held religious meetings, at which the multitudes must have staid upon the ground at night. Indeed I scarcely can see how persons can well resist this conclusion. And if my friend will look into the scriptures which have been exhibited in this enquiry, by others and also myself, and will look into them with a view to this subject; does it not appear eminently likely, that his opinions will begin to approximate at least, toward those which he now so seriously opposes?

Suppose however that the scriptures do *not* testify for us in this matter: And will it not be enough that they do not testify *against* us—and that they have enjoined it upon the christian ministry, in "preaching the gospel," and in "teaching the nations," to be "*wise as serpents?*" And in fact, does not B. himself—does not, and must not every minister, proceed, in many parts of his work, rather according to the general directions, than according to any special statute of the great Law Book

of our profession. In the Bible, indeed, it is supposed to be in fact, allowed on all hands, that the Holy Ghost hath left with the teachers of religion, *some discretion*, in the performance of their duties, and in the evangelizing of the world. Accordingly, the friends of the great benevolent institutions of the day do not, in every instance, pretend to point to a special scripture authority for what they think it their duty to do. When they are sure that the spirit of the gospel is with them; that suffices, and they think it needless to go farther. Why then will B. insist on more, in the present instance? Especially, why will he insist upon *so much* more, even upon *yet* more than we have adduced before him already.

At this point, Sir, I shall cease from these efforts. They have been made, I trust, from good motives, or from such as charity may thus construe. I cannot say that I expect from them any great results. I am, however, at least confident in the truth of what I have advanced. Indeed, more: It is even my hope—whether the old Presbyterians shall adopt these meetings or not—that my interference between the parties, which may arise out of the discussion of these matters, may serve to soften opposition and to remove asperities. And if I shall have done *thus* much; I shall not complain. I am a moderate man at any rate; and as for parties *within our own church*—I have never yet seen it, and I think it likely that I never shall see it, to be right or safe in me, to belong to any one, against any other. My maxim is that of the psalmist, "Behold how good, and how pleasant it is, for brethren to dwell together in unity!" And I hope that I can, with all my heart, unite with B. in saying—"I will pray for the peace of Jerusalem—PEACE be within thy walls, and PROSPERITY within thy palaces —For Zion's sake will I not hold my peace, for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Amen!

CALVIN.

SLAVERY.

The following Letters on the right and importance of prohibiting by law the importation of slaves into the state, were first published in the Kentucky Reporter. They have since appeared in pamphlet form, and by request are now inserted in our paper. The subject is one of vital importance to the welfare of our state, deeply affecting the interests of all classes of the community, and deserves the most serious and candid consideration of every man.

TO ROBERT WICKLIFFE, ESQ.

NUMBER 1.

SIR:—Your age, experience and talents, when taken in connection with the conspicuous part you have acted in the politics of the state, and the station you now occupy—all unite in directing public attention to you as the father of the Senate. I have been for years a close observer of your political course, and can in all sincerity declare, that I do not know an honester or more valuable public servant. But it is not my present object to write your eulogy. I am about to assail what I believe to be a great error in your public life. I hope, however, to do it with the candor of a personal and political friend.

If I am correctly informed, you have, for years past thrown the weight of your talents and the *authority of your name* in opposition to every attempt which has been made in the Legislature to put a stop to the importation of slaves. And when the state of the vote on that subject is considered in connection with your avowed opinion, it is not perhaps going too far, to charge on you the defeat of the measure. I am apprised that the bill of the last session of the Legislature fell in the House of Representatives by a tie in the votes of that body; and you were not called to act in your place as a Senator, on the subject.—But your previous course was well known, your opinions as a constitutional lawyer, had great weight with many, and gave to the constitutional objections urged by the opponents of the bill, a weight and authority beyond their intrinsic merits

This sir, is an important subject, and well worthy of the mature consideration of our most enlightened statesmen; for if the opinions which you hold shall become the settled *construction* of the constitution—if it be true that our Legislature cannot constitutionally pass an *efficient* law to prevent the country from being inundated with Virginia slaves—if our laboring yeomanry are to be rooted out and sent off to new states and territories, to give place and *range* to the yearly droves of *black cattle*, with which our mother Virginia in her bounty is supplying us—if, I say, the legislative department has no power, under the constitution, to put a stop to these evils, it is high time for the *people* to take the power into their own hands. There are thousands of voters who have heretofore opposed a convention, who would call for one immediately, to remedy the defect, if satisfied that it really exists. Establish your *construction*, and the constitution cannot last five years.—It ought not to last a moment longer than would be necessary to form a new one in the regular constitutional way. It will be well then, for you and others who deprecate a convention so much, to look well to this matter, and see that you do not, by your pertinacity in adhering to an unwarranted construction of the constitution, drive from you *many of your natural allies*, and force the people to call a convention and form a constitution more in accordance with the spirit of the age and the principles of true republicanism.—Would you rely confidently on success in such a struggle? First number your forces and see how you would be backed. Even in Fayette, where there is a greater proportion of slaves than perhaps any other county in the State, a majority of the voters own no slaves. Take the State at large, and *three fourths of the voters are non slave-holders*. If the accuracy of this statement is doubted, the truth can be ascertained by reference to the books of the Auditor. From a slight examination as to a few counties, I am persuaded I shall not be found far wrong. Supposing then that the state contains 80,000 voters, there will not be found among them more than 20,000 slave-holders, leaving 60,000 voters owning not a single slave. I will not undertake to predict with precision how this 60,000 would divide off and arrange themselves in the contest supposed: but I am very certain that a large majority of them have no interest in continuing the slave trade and no sympathy for the slave-holder, and that to these would be added many of the 20,000, your naturall allies, as before remarked. I have said enough to show that such a contest is to be dreaded, and will not press this particular view any farther.

But, sir, there are other considerations, apart from the effect your opinions (if established) may have on the permanency of our present constitution, which ought to induce you to consider well the ground you have taken. It seems to be well understood that all the "*old judges*" differ with you in opinion on this subject, and that Mr. Bibb and Judge Robinson concur *with them*. These are authorities, which might well lead you to doubt the correctness of your principles, as a matter of abstract constitutional law.

It must be plain to the view of the most careless observer, that the tendency of public opinion throughout the civilized world, is at the present time, in favor of Liberty; that everywhere the rights of man are daily being better understood, and (the aristocracy of Georgia always excepted) more appreciated. Greece is free; the new world is free; public opinion is respected throughout Europe; the *Afr can slave trade* is almost abolished, and the nations are employed in sending the light of the Gospel to those very regions, from whence their ancestors dragged off millions of human beings to slavery and death; an African nation has sprung up in the West Indies, and the liberty they won with their swords has been ratified by solemn treaties; England has again and again called on her colonial governments to adopt a system of gradual emancipation—giving the warning that unless something is shortly done, the omnipotent arm of the British parliament will be interposed between the master and his slave; extensive settlements of colored people from the United States are now making in Canada, where they enjoy all the rights of British subject—and afford a safe asylum to such of our slaves as may escape across the line.—Driven out from among us as wild beasts, they will prove to the British crown the most loyal subjects, and to the United States the most deadly enemies. Texas was lately looked to as furnishing an outlet to our slaves for a century to come; but to the astonishment and dismay of our slave-holding statesmen, there too the trump of Liberty has lately sounded, proclaiming freedom to the slave—there too we shall shortly hear of settlements being made by free blacks; there also will cities of refuge spring up to which our slaves may flee for safety—and there will other Hannibals arise, swearing eternal hatred against the Roman name. Thus it is that all around us proclaims the fact that a great moral revolution is going on in regard to the African race in America, and that a mighty change must soon take place in their condition! Does it then become the Kentucky statesman to close his eyes on all that is passing before him, and to neglect the warnings which the *signs of the times* are thundering in his ears! When the wisest of Virginia statesmen are lamenting before the world that she has lodged in her bosom a disease which she feels unable to throw off, and which remaining, must prove certain death—is it not madness in us, to suck poison from her bosom that we may with it, taint the heart's blood of our body politic!

Do you believe that slavery is an evil!—Then refuse to add to that evil among us by importing more slaves. Do you look forward to emancipation being commenced in the time of your children or your children's children! Then endeavor by every means in your power to diminish the number to be emancipated. Do you desire that Virginia would join us in our petitions to Congress, in favor of the Colonization Society!—Then refuse to purchase any more from her *slave growers*, and make it no longer her interest to raise human souls for sale. Do you wish the slaves we have humanely treated!—Then do not add to their numbers. Do you wish labor to be honored and the number of free laborers to be increased!—Then stop the importation of slaves.—But if you wish for none of these things—and desire still more slaves,* why then go on in your course of policy; and when you return to the Legislature introduce a bill of pains and penalties more bloody than Draco dreamed of—muzzle the press by punishing all free investigations on this subject, and make it a high crime and misdemeanor for your wife or mine to learn her servant maid to read the Bible. As one reads the act lately passed in the Georgia Legislature, the blood runs cold with horror. It is indeed an *act* which reflects deep disgrace on the country and the age—and the man who would *now* attempt to pass such a law in Kentucky would be viewed as a monster. But "under like circumstances men are pretty much the same every where." Continue the present system until by the importation of blacks and the removal of whites the slaves shall outnumber their masters here as they do in Georgia, and our children will have to follow the example which Georgia has set us.

But I do not purpose to write an essay on the evils of slavery, nor to advocate the passage of a law for the emancipation of slaves. My desire is to shew that our Legislature now possesses the power to prohibit the importation of slaves by all except emigrants to the State, and to declare all slaves imported contrary to the law, free persons—or in other words, the Legislature has full power to *repeal prospectively all laws making slaves of such persons of color as may be imported contrary to law, and that consequently they will be free by common law and the law of nature.*—This I will attempt to prove in my next.

Your fellow-citizen, PHILO C.

*NOTE.—This and one other letter were written out before I had an opportunity of seeing Mr. Wickliffe's late address "to the freemen of the county of Fayette." Although the general topic of slavery is touched upon in the address, Mr. W. has said nothing in relation to his opinions or course on the particular question I have undertaken to discuss.—I have not, therefore, thought it necessary to change any thing I had written. In my third letter I purpose to take some further notice of the "address." At present I would only say we aggree in this, that immediate and sudden emancipation is greatly to be deprecated.

The following petition, with as many signers as can be obtained to it, will be presented to the next Legislature of this State. We have no doubt, the friends of humanity *en masse* will sign it, if it is presented to them. Let every one then, into whose hands a copy of this petition may fall, exert himself. The cause is a good one—its advocates are numerous. They need only to be *heard* and obedience on the part of the Legislature will be the result.—*Olive Branch.*

PETITION,

To the General Assembly of the State of Kentucky.

The undersigned citizens of Kentucky would respectfully express the following sentiments to the Legislature of their country.

They continue to witness the increase of the coloured population of this State with deep concern. They believe it to be a circumstance directly tending, to retard both the moral and physical improvement of the country, and to diminish her strength and resources. And they are of opinion that every means, consistent with the principles of the constitution and of humanity, should be adopted to prevent or mitigate this growing evil.

With these objects in view, they would respectfully recommend to the Legislature, the adoption of efficient measures, to keep out of our country the slaves of our sister States, and to send out all of the free persons of colour who are willing to emigrate.

In regard to the *first*—experience has sufficiently demonstrated, that no penal laws will be effectual to prevent the smuggling of slaves into the State, so long as the illicit importer is protected in holding the smuggled propery; and that the only remedy is to *withdraw* the protection of the law from the smuggler and leave him without any law to maintain his dominion over the subjects of his unlawful trade. They believe, that a law which should provide that no persons shall be slaves within this Commonwealth, *except* such as may be slaves within the State, on a *future day* (to be fixed by the Legislature) and the descendants of the females of them—and such slaves as may be imported by emigrants under the provisions of the Constitution, and such as may be imported by express provisions of the law, would (when connected with a few other precautionary provisions which exist in the present laws) be the means of discontinuing the slave trade to our State.

Secondly. We know of no other more appropriate and effectual means of removing the free people of colour than those already in operation under the direction of the American Colonization Society. We would therefore express our high gratification at the interest heretofore displayed by the Legislature in the objects and efforts of that Society.—And we would respectfully urge upon your Honorable body the propriety of bringing the subject again before Congress by appropriate resolutions—with the hope that the National Legislature may be induced to afford the Society such pecuniary assistance, and other tokens of National kindness as may be necessary to effect the removal of all such free persons of color as may voluntarily incline to emigrate to the coast of Africa.

FOREIGN MISSIONS.

GREAT SUCCESS OF THE BIBLE AND TRACT CAUSE IN RUSSIA.

The Rev. Richard Knill and his coadjutors in St. Petersburgh, during the last two years, (says the New-York Observer) besides distributing many thousand tracts and prayer books, succeeded in placing nearly ten thousand Bibles, Psalters and New Testaments in the hands of Russians who can read, but who never had a copy of the Scriptures before. About one-third of the books were presented by the British and Foreign Bible Society, and the rest purchased with funds contributed in England and Russia. Mr. Knill, in a letter to the editor of the London Evangelical Magazine, dated April 30th, gives the following outline of this interesting work, the whole glory of which he ascribes to God.

In the middle of September, 1828, two of my pious neighbors called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go, and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts, and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away, I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the haymarket, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbors would accept the offer, and for this my own finances were sufficient; but when scores and hundreds were called for, I found that my funds would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent! Is it not better to buy fifty, &c. &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called today; for the night cometh when no man can work." These persons can work no longer; they are gone quickly and will follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near. The latter immediately supplied me with 600 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament!" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregations joyfully and most efficiently co-operated in this labor of love: and some of them bought hundreds of copies, and travelled as far as from London to Exeter, in order to give them to those who had never seen a copy before. What benevolence! How cheering to look back in the evening of life upon a youth employed in this service! Surely it is worth going a few hundred miles, if thereby we may furnish as many families with a directory to lead them to heaven. Oh, sir, if the whole could be told it would astonish you. It is the Lord's doing, and it is marvellous in our eyes.

We have also been favored in a very remarkable manner with means and opportunities for circulating religious tracts in various languages.

The Tract Society in London, generously sent us £10, whereby we were able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend, Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now arrived, when knowledge of every kind is increasing, and religious knowledge in particular is spreading with a rapidity heretofore unknown. O what a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind to solve the momentous question, "What shall I do to be saved!" Eternal thanks to God for this favor!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments. Amen. And may every one who reads this say, Amen; and let every one who hears it say, Amen; and may the God of mercy grant it for his dear Son's sake. Amen.

SANDWICH ISLANDS.

Week-day and Sabbath Schools.

Respecting these Mr. Whitney remarks:

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to point them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work. As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism, are daily yielding to the sober, modest, and industrious manners of civilized life; and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath Schools, Mr. Gulick adds—

We have at present 2 Sabbath Schools. I should say, from 50 to 150 pupils attend. They are nearly all adults. They read the Scriptures, and recite portions of them from memory. Thirty verses is a common lesson. One female, apparantly near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, and occasionally on the parts of Scripture which they read or recite. Mrs. Gulick purposes to commence a school for children, next Sabbath. The last examination of schools, which occurred about two months since, I was unable to attend. Kaahumana accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

GREAT REVIVAL OF RELIGION IN WALES.

Extract of a letter from the REV. D. PETER, *Theological Tutor of the Academy at Carmarthen, to the* REV. CALEB MORRIS, *one of the Ministers at Fetter Lane, London.*

MY DEAR SIR,

It affords me the greatest pleasure, that I have it in my power to communicate to you for the information of our religious friends in England, and other parts of the world, a brief account of the progress of the Redeemer's kingdom in the Principality of Wales, and especially of the unusual revivals with which many of the Welsh churches have been favored of late.

Few perhaps beyond the confines of the Principality are aware of the progress which the gospel has made among all denominations of christians in this part of Great Britain for the last fifty years. We have experienced an outpouring of the Holy Spirit in some degree at various times and we must say that the hand of the Lord is still stretched out in the salvation of many among us.

The number of ministers and chapels in the Principality is now double what it was half a century back; and the number of professing christians of all denominations has increased more than three fold during that period. Indeed, I could name some churches among the Independents that have increased eight, ten, and twelve fold in the number of members within the last thirty-five years. For you well know that some years back, it was not an usual thing for many of our churches to receive ten, twenty, or thirty members to communion at a time, and that for several successive months.

Fourteen years ago, when I was publishing my History of Religion in Wales, I found, from authentic documents, that there were then in the Principality 255 Independent Churches; 126 Baptist Churches; 343 Calvinistic Methodist Societies, and 204 Wesleyan Methodist Societies. The number of churches and societies at present is much greater.

Having given you some account of the state of religion in Wales, I now proceed to give you a particular account of the rise and progress of the great revival with which we have been blessed in South Wales for the last fifteen months. For some months previous to the revival, the greatest attention was paid to Sunday-schools throughout the country; religious meetings were more than usually numerous; the style of preaching more pointedly impressive; church discipline better attended to, and a greater degree of brotherly love prevailed in the churches.

To inform you of what I myself have witnessed, will be sufficient to show how the people are generally affected at these religious meetings where the revivals prevail. I have seen on these occasions some with bended knees, folded hands, and uplifted eyes, engaged in earnest prayer: others prostrated on the ground, agonizing under a sense of guilt; others praising God for the salvation of the gospel. Much perhaps of what we see and hear at those religious meetings where the revivals prevail may be the effect of enthusiasm; yet when we consider the moral change that is so visible in the temper and conduct of those who were before notoriously wicked, and the religious awe which pervades all ranks in the towns, villages, and the neighborhoods where the revivals appear, we are compelled to acknowledge that the hand of the Lord is present, and that these revivals in South Wales are the effect of the outpouring of the Holy Spirit.

The present revival in South Wales commenced among the Calvinistic Methodists at the village of Caio, in the county of Carmarthen, about the latter end of the year 1827, and was for some time confined to that religious body. Their meetings were blessed with an unusual degree of religious feeling; and on one occasion, a few individuals were so much affected that they cried out for mercy. They were joined by some religious characters who were then convinced that their piety had been at too low an ebb, and thus the feeling became general in the neighborhood. The most remarkable conversion, before the revival became general at that place, was that of a young man of the most abandoned character. While the minister was speaking of the sufferings of Christ, the perfection of his atonement, and his capability to save the chief of sinners, the reprobate servant was pierced to the heart, and cried out in the most affecting manner for pardoning mercy and renewing grace.

In a little time after, the good work became more general, until at length all denominations in the neighborhood caught the flame. The worst of characters were conquered, and scoffers ceased to scoff. Methodists, Baptists, and Independents felt the heavenly flame. The revivals did not stop in that part of the country, but soon appeared in a line from Cilycwm to Lamortyd, and even as far as Builth. Landovery, Llandilo, and many other places, were visited in a similar manner. There were also great revivals in Glamorganshire, especially at Cwmllpnfell, Neath, Morriston, Mynydback,, and Swansea. Mr. Evans, of Mynydback, in December last, received above 200 persons to communion. During the last two months, above 600 have been admitted to the fellowship of the Independent church at Morriston, including those on probation. The moral change which has already taken place in the neighborhood of Swansea and Morriston is truly great. As a friend of mine was returning one evening, about a month back from Lansamlet to Swansea, he could hear nothing on the road but singing of hymns and repeating portions of scripture, even by those persons whom he had seen a few Sunday evenings before dancing and rioting. Instead of quarreling and fighting, as usual, they now return from their work in peace and harmony, congratula-

ting each other on the great things which the Lord hath done for them.

I am not in possession of a correct account of the numbers added to the Baptist and Calvinistic Methodist churches; but you may depend on the correctness of the following list of additions made to the following Independent churches since the commencement of of the revival:—

Landovery	160	Langado	64
Gwinfai	190	Bethlenom	60
Sardis and Mothfey	125	Abergorled	126
Bethel, and 2 others	146	Landilo	84
Beula, and 2 others	148	Siloam	80
Builth	60	Givernage	120
Cwmusk	50	Chapel Isaac	78
Crigybar	85	Salem	40
Faldybrenin and Esdane	146	Panleg and Panuel	150
Tabor	102	Capel Nonni	23
Herman	110	Cwmaman & another	310

The general opinion is, that upwards of 3000 souls have been added to the churches of Christ (including all denominations) in South Wales, *within the last year*. There is at present, *throughout* South Wales, a general desire for the out-pouring of the Holy Spirit; and there are Union Monthly Prayer Meetings in various parts, for the outpouring of the spirit, which are numerously attended Indeed I have no doubt that many ministers and churches, besides those which I have mentioned, do already experience, in some degree, the out-pouring of the Spirit. Great additions have been made to many Dissenting churches not mentioned in this letter, in the course of last year; and from the aspect of things throughout the country, we have every reason to hope that God will soon cause revivals to be general in Wales.

That you may enjoy much of the Divine presence, and great success in the ministry, is the sincere prayer of,

Dear Sir, yours, respectfully, &c.

DAVID PETER.

Carmarthen, Feb. 7th, 1829.

TEMPERANCE AND SABBATH KEEPING IN OLD TIMES.

In the last number of the Register of Pennsylvania we find some curious facts respecting the old London coffee house, which was the most celebrated tavern in Philadelphia for several years before and after the American revolution. The house, which is now the property of J. Stokes, Esq., was built in 1702, but was not converted into a tavern till 1754, when it was first used for this purpose by Wm. Bradford, the printer. From Mr. Bradford's petition to the governor for a license to keep the house, it would seem that coffee was the drink ordinarily called for by frequenters of taverns in those days, and it may be doubted whether Mr. Bradford was not the first coffee-house keeper in Pennsylvania who applied for a license to retail other liquors! His petition is dated July, 1754, and reads verbatim thus, to wit:

"Having been advised to keep a coffee house for the benefit of merchants and traders, and as some people may at times be desirous to be furnished with other liquors besides coffee, your petitioner apprehends it is necessary to have the governor's license."

At this coffee house, so begun, "the governor and other persons of note ordinarily went, at set hours, to sip their coffee from the hissing urn." The house was "long the focus which attracted all manner of genteel strangers," and being the most public place in the city, hither "they brought all vendues of horses, carriages, groceries," &c. And yet in such regard were sabbath keeping and other moral duties held in those days, that in 1780, when John Pemberton, a Friend, the then proprietor, rented these premises to Gifford Dally, Dally consented to sign the following agreement:

"On the 8th of 7th mo., 1780, the said Dally 'covenants and agrees and promises that he will exert his endeavours as a Christian to preserve decency and order in said house, and to discourage the profanation of the sacred name of God Almighty by cursing, swearing, &c. and that the house on the *first day* of the week shall always be kept closed from public use, that so regard and reverence may be manifested for retirement and the worship of God:' he further 'covenants, that under a penalty of £100, he will not allow or suffer any person or persons to use, play at, or divert themselves with cards, dice, backgammon, or any other unlawful game.'"

To secure the fulfilment of these purposes, Mr. Pemberton limited his lease for trial to but one year, and next year he renewed a like lease for two years,—after this, he solicited Mr Stokes to occupy it as a dwelling and store, and finally to purchase it for private use. "Such religious scruples," says Mr. Watson, in his Annals, (from which these facts are gathered,) "in regard to a public city tavern, would look strange enough to Europeans accustomed to the licensed gambling and licentiousness practised at the Orleans palace at Paris! The submission to such terms, in such a city as Philadelphia then was, strongly marked the moral feelings of the town.—*N. Y. Observer.*

DUELLING.

Letter of Joseph II. of Austria, to one of the Generals in the Imperial Service.

General! Put Count Von K—and Captain W—instantly under arrest. The Count is quick, young, proud of his birth, and full of *false* notions of honour. Captain W— is a veteran soldier, who insists on setting every matter right *with swords and Pistols;* and who at once treated the challenge of the young Count with passion.

I wish and will suffer no duel in my army: I despise the principles of those who defend the practice, who seek to justify it, and who shoot each other in cold blood.

When I have officers who bravely expose themselves to every danger from the enemy, who on every occasion that arises, display spirit, courage and decision in attack and in defence, I prize them highly; the indifference which at such seasons they manifest for death, serves their country and advances their honour.

But should there be among them men who are ready to sacrifice every thing to revenge and hatred of their enemy, I despise them: I hold such men to be no better than gladiators.

Institute a court martial on these two officers, with the impartiality which I require in every Judge; investigate the subject of their contest; and let the one who is most to blame, be the sacrifice of his destiny and the laws.

Such a barbarous custom which is suited to the age of the Tamerlanes, and the Bajazets, and which has often had such melancholy effects upon single families, I will suppress and punish, though it should cost me half of my officers. There yet live men who unite loyalty with heroism; but none can do this who do not respect the laws of the state.

Aug. 1771.

DAVID'S SYLLOGISM.

I find David making a syllogism, in mood and figure, two propositions he perfected.

18. If I regard wickedness in my heart the Lord will not hear me.

19. But verily God hath heard me, he hath attended to the voice of my prayer.

Now I expected that David should have concluded thus:

Therefore I regard not wickedness in my heart.

But far otherwise he concludes:

20. Blessed be God who hath not turned away my prayer, nor his mercy from me.

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that whatsoever the premises be, I make God's glory the conclusion. FULLER.

LAST LINES OF COWPER.

The following lines are said to be the last that Cowper wrote.

To Jesus the crown of my hope,
My soul is in haste to be gone;
Oh! bear me, ye cherubim, up,
And waft me away to his throne.

My Saviour, whom absent I love,
Whom not having seen I adore,
Whose name is exalted above
All glory, dominion, and power;

Dissolve thou the bands that detain
My soul from her portion in thee,
O! strike off the adamant chain,
And make me eternally free.

Then that happy era begins,
When arrayed in thy glory I shine,
And no longer pierce with my sins
The bosom on which I recline.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 29, 1830.

TRANSYLVANIA UNIVERSITY.

Commencement.

Will be held this day in the Episcopal Church at 10 o'clock, A. M.

Religion and State; Not Church and State.—This is the title of a Sermon delivered July Fourth in the hall of the Indiana College, Bloomington, by the Rev. A. Wylie, D. D. The discourse is founded on the 10th, 11th, and 12th verses of the Psalm. The preacher considers I. *The Dangers to which our liberties are exposed;* II. *The influence of christianity in preventing these dangers.* This sermon is written with Dr. Wylie's characteristic manliness and strength of style and sentiment, and is well calculated to support the doctrine, which he says the text implies, *That every government conducted in hostility to Christ and his religion shall 'perish from the way.'*

Temperance Society in College.—A gentleman proposed to the officers and students of Amherst College, Mass. that if they would form a Temperance Society on the principle of "entire abstinence from the use of ardent spirit, wine, opium and tobacco, as articles of luxury and diet, while they were connected with college;" he would put into the hands of the classes for their disposal $500. The society was formed, consisting of *all the officers and one hundred and seventy-nine* of the students. The *five hundred dollars* were received and appropriated to the purchase of philosophical apparatus for the college.

Fellenberg.—This distinguished philanthropist and teacher, speaking of his ten year's travels in Switzerland to ascertain how he could be most useful to the people, makes this

REMARK.

"My observations only served to convince me, that with women as well as with men, it was necessary to begin with a *well conducted education*, to produce in progress of time that domestic happiness and that influence upon the public prosperity, towards which all my desires tended."

Another State supplied with the Bible.—The New-Hampshire Branch society reports that every destitute family in that state has been supplied with a copy of the Sacred Scriptures.

Manumission.—Mr. Wm. Brown, lately one of the Judges of the Supreme Court of Tennesse directed in his will before he died, that his slaves, 15 in number, should be set free. His directions have been complied with.

REVIVALS.

By the Religious Intelligencer of Princeton, Ky. we learn that at a Camp-meeting held by the Cumberland Presbyterians in Livingston Co. commencing Aug, 21, twenty persons professed religion and twenty-five or thirty at the close of the meeting came forward to ask an interest in the prayers of anxiety God's people.

At a Camp-meeting in Wilson Co. Ten. about one hundred made a profession of religion and as many more were under a deep for their soul's salvation.

At three Camp-meetings in Alabama several persons united with the church—at the first nineteen, at the second not quite so many, at the third between thirty and forty.

By the New-York Evangelist we are informed that at the late meeting of the Utica Synod it was estimated that 600 souls had been received into their churches as the fruits of recent revivals among them.

A very interesting Camp-meeting was held the last of July at Lynchburg, Va. by the Reformed or Associated Methodists. Presbyterians, Baptists and Episcopalians united with them in preaching and other religious exercises. The number of converts is not stated, but is spoken of as being large.

Four Days' Meeting at Louisville.—A four days' meeting, commencing on Thursday the 9th inst. was held near Louisville. The religious exercises in the daytime were performed in a grove on an island in the Ohio river. At night meetings were held in Louisville, Jeffersonville and New-Albany. By a gentleman who attended the meeting we understand there was considerable religious feeling among the people, although not so much as has been witnessed in some of the late meetings in Ohio. Twelve persons made a profession of their faith in the Divine Redeemer and united with the church.

A four days' meeting was appointed to be held at New-Albany commencing on Friday the 14th inst.

MR. PEERS' SCHOOL.

To the Editor of the Luminary.

Sir—I have to acknowledge my obligations to you for the favourable notice you have been pleased, more than once, to take of my efforts in the cause of education. I thank you particularly for the very correct, though succinct, exposition of the method of instruction which we aim to pursue in our school, contained in your last paper, and above all for the friendly candour indicated by the hint thrown out respecting the absence of the Languages from the exercises at my late examination. You have thereby put it in my power to make an explanation, needed I have been aware by the public, but for which a public opportunity has never before been afforded me. Between you and myself there is not the smallest difference of opinion respecting "Language as a subject of early study." The same criterion which led me to consider the contemplation of the external and chemical properties of matter as *one* appropriate exercise for the period of boyhood, points with equal certainty to language as another; for there is nothing which seems to be more easily acquired by children. What children can learn therefore, and what nature sets them at learning, being what I would first assign them when placed under my charge, I should act inconsistently with my theory were I to neglect or even *delay* the study of language. Why then have not my pupils been engaged in it! Because I have not been *ready* to teach them. The principle of dividing labour so that distinct departments shall be assigned to different persons, is just as requisite in education as in any other art, and until very recently it has been out of my power to employ assistants. At the commencement of the next session, however, a classical department will be added to my school, in which both the Ancient and Modern Languages will be taught, principally by Mr. Henry Griswold, who has, in our College, proved himself fully qualified for the undertaking. Between us we shall be prepared to give instruction in any or all of the following Languages as parents may desire, viz. Hebrew, Greek, Latin, German, Spanish, French, and Italian.

BENJ. O. PEERS.

[From the Southern Religious Telegraph.]

THE NEW SCHOOL HOUSE & CHAPEL IN LIBERIA.

We have received a letter with a donation of *Four Dollars and fifty cents*, from a gentleman who calls himself *Simon Slow*, to be vested in plank for the new school house and chapel in Liberia. The following is a postcript to Mr. Slow's letter:—It is, perhaps, superfluous to say that *every body* should read this postcript—and attend to what is said by *Simon:* And every body surely ought to do as well as, or better than Simon has done.

Mr. Converse:—

"I have seen from your paper that the Synod to which we belong, at their last meeting, recommended to the members of our churches to raise a sufficient sum of money to build a school house in Liberia, which would also serve as a Presbyterian chapel.—I have noticed from time to time, in your paper, the acknowledgment of little donations for this object, but my impression is that they have not been sufficient The truth is, the sum of money required is so small, that every body thinks the work will be, *certainly*, done; but as every body leaves it to his neighbor, *no body does it.* At this rate, it requires no prophet to predict that it never will be done. I have heretofore left it to my brethren, but as they have not seemed inclined to do their own parts, I cannot expect them to do mine. I therefore send you four and a half dollars, with the reqnest that you will have it applied to this object. I propose that every one who reads this letter, and who believes the object to be a good one, and thinks himself able to contribute a trifle, would do it at once, and wait no longer, as I did, for his brethren to contribute for themselves and him too. Send your contributions, brethren, within a week, or by the first conveyance afterwards. If there is a surplus, you, Mr. Converse and Mr. Brand, can appropriate it to some suitable object; to buying books for the school, or laying the foundation of a fund for a mission to Liberia.

Yours, &c. SIMON SLOW.

ANOTHER EXAMPLE.

Since the above was in type, Mr. Brand has favored us with the following letter, which is submitted to the consideration of all who would promote the Redeemer's kingdom in Africa. It enclosed *Sixty-five Dollars.*

Prince Edward, Va. Aug. 20, 1830.

Mr. Benjamin Brand:—

Sir,—I send enclosed an order for sixty-five dollars, to be appropriated to the building of a Presbyterian House of Worship in Liberia. I have on subscription, including this and in jewelry, about one hundred and sixty dollars—mostly subscribed by this congregation. Some of the subscriptions are to be paid in two yearly instalments. I am happy to acknowledge the readiness, which the friends to religion and learning in Africa have exhibited in answering this call upon their charities.

In most cases, I have only to let it be known, that I will receive money and forward it and it has been sent to me. I have some subscriptions of $30 and $40 each, but I will only take notice of one in particular. I sent my subscription paper to a family in the neighborhood, and after it was read, some remarks were made about the destitute situation of the Africans, no house in which to worship, and no place in which to teach a week day and Sabbath school; a poor orphan girl, of 5 years old, stood listening with intense interest until the conversation ended. She then ran to her little box and took out four pence, and brought it, and said, "*this is all the money I have got.*" This needs no comment—would not our Saviour have said, had he witnessed the scene, "this little orphan has cast in more than all who have cast into the treasury!"—The people here are not backward in so noble a cause as this, viz: the advancing of the Redeemer's kingdom among the destitute; and if this is not sufficient, with what all the rest of the churches in the country will subscribe (for I presume all will feel it a privilege to do something for so noble an object) let us know and we will try and do more.—For our African brethren must not be destitute of a temple in which they may worship the true and living God. Yours in christian love, JONATHAN CABLE.

THE SACRAMENT.

Halifax, July 14.—Sunday last, having been the day appointed by the Presbyterians of the Kirk and Secession churches of Picton, for administering the holy Ordinance of the Lord's Supper, very numerous congregations assembled in the Meeting House of Messrs. McKinley and McKensie, and after the usual ervices and exhortations had been gone thro' the sacred rite was administered to large bodies of communicants. But the most singular, and to a stranger the most interesting scene, was the meeting, upon a hill in the rear of the Town, of nearly two thousand persons, men, women and children of highland birth or lineage, attached to the Kirk, who were addressed in the Gaelic language at great length, by the Rev. Mr. McLellan. After the sermon and exhortations were concluded, a long table was spread in the open air, and the ordinance was dispensed in turn, by the Rev. Messrs. McLellan, Fraser, McEachmen, and McRea, to some hundreds of communicants who flocked round it, to testify by this outward act their belief in the truths, and their hopes in the promises of the scriptures. The pulpit was a temporary wooden erection, something larger than a Sentry Box, open in front and at the sides, and around it the people were seated upon the earth, in their best attire, and as far as we could judge by their conduct and demeanour, seemed deeply attentive to the harrangues of the orators, which the number and character of the congregation they addressed—the exciting nature of the scene, as well as the spirit and structure of the Gaelic language, rendered particularly striking and energetic.—*Novascotian.*

On the 3d July last, a Committee of the North Alabama Presbytery met at Florence, to install the Rev. J. A. Sloss pastor of the Presbyterian church in that place. In performing the service appointed, the Rev. Hugh Barr preached the sermon, from 1 Cor. ix. 16.

SECULAR SUMMARY.

Monument to Mrs. Judson—With the contributions of a few females the Board of the Baptist Missionary Society have procured and sent to Burmah two marble grave stones with appropriate inscriptions to be placed under the Hopetree in Amherst where Mrs. Judson was buried.

Junius.—This celebrated writer in one of his private letters to Mr. Woodfall his printer incidently makes this declaration—"After long experience of the world, I affirm before God, I never knew a rogue, who was not unhappy."

Great Heat.—A Nashville paper states that so great and constant was the heat there in the month of August, that some eggs being brought from market and placed in an open pan in a closet, after five days from one of them there burst forth a well formed and and hearty chicken.

Debt of Ohio.—The public debt of Ohio is estimated at $5,000,000. Allowing $100,000 taxable inhabitants in the state, it would be at the rate of $50 for each individual.

Kentucky Electioneering Outdone.—Mr. Brougham lately travelled *one hundred miles* in England and made *eight speeches* to the people in the different town he passed through in one day.

Ladies Fair in New-Haven.—This Fair was held for the benefit of Mr. Brewer, who is teaching a school in Smyrna for young ladies of Greece. The nett proceeds of the fair were *six hundred and fifty Dollars.*

Steamboat Explosion.—The Steam boat United States on her passage from New-York to New-Haven on the 11th inst. burst her boiler, and eight persons in consequence of the explosion lost their lives.

Royal Profanation of the Sabbath.—Last week we mentioned the fact that the king of England held his first public dinner party on *Sunday.* We now call the attention of our readers to *the fact,* that Charles X. signed his tyrannical ordinances for the dissolution of the Chamber of Deputies, for the suspension of the Liberty of the Press, and for the abridgment of the Rights of Suffrage—all on *Sunday.*

Diving Bell.—A Mr. John Blair is making attempts to raise the sloop Detroit, of Albany, which was sunk last April in the Hudson, opposite West-Point with a cargo worth $25.000. He has descended in a diving bell several times to the bed of the river, a depth of *one hundred and eighty feet,* where he remained once more than three quarters of an hour. The bell is made of wood, about two and a half feet diameter at the top, seven at the base and six feet high. It is sunk by means of pig iron attached to it.

FOREIGN.

France.—Charles X has abdicated the crown in favour of his grandson the Duke of Bordeaux. The Dauphin, the King's son, unites with him in the act of abdication.

It is thought no attention will be paid to this act of the king, and that the crown will be offered to the Duke of Orleans, who is now lieutenant of the kingdom and very popular with the liberal party.

The Chamber of Deputies assembled on the 3d of Aug.

There are various reports as to the destination of the ex-king. By one he is said to be in London under a fictitious name; by another it is said that he is going to Switzerland; and by a third that he will take refuge from the storm of the revolution under the protection of our Republic.

The Baron Rothchild of England has sent to the municipal authorities of Paris 15,000 Francs to be appropriated to the wounded and to the widows and orphans of those, who fell in the recent conflicts in Paris.

What bearing this revolution in France will have on the advancement of evangelical religion cannot be now very distinctly seen. But it is manifest that it will be likely to weaken the power of the Papal hierarchy. The freedom of the press and the general diffusion of knowledge are hostile to the genius of Papacy. Let the people read, examine and think for themselves and it will be difficult to subject them long to the domination of the Catholic power.

We are pleased to notice that the Paris Bible Society has received a fresh impulse. Now will be a favourable time for it to extend its operations. If the Bible were placed in the hands of every family in that nation something better might be hoped for in regard to their civil and religious liberties, than has ever yet resulted from former revolutions.

MARRIED,

On Thursday evening the 23d inst. by the Rev. Samuel Taylor, the Rev. Wm. H. Forsythe, Pastor of Mount Pleasant Church, to Miss Louisa T. Moore, of Cynthiana.

In Harrodsburg on Tuesday evening the 21st inst. by the Rev. Dr. Clelland, Charles M. Cunningham Esq. Attorney at Law, to Miss H. M. Magoffin, daughter of Mr. Beriah Magoffin, all of that place.

OBITUARY.

Communicated.

Died—On the 3rd inst at the residence of John Moore, Sangamo co. Illinois, John G. Moore, deceased, in the 11th year of his age. His death was occasioned by the bite of a Viper, in the hollow of the foot and so violent were the effects of the poison, as to obstinately resist every remedy applied, and to produce death in the short space of about ten hours.

The Right Reverend John Henry Hobart, Bishop of the Episcopal Church of the state of New-York, died at Auburn on Sunday morning the 12th inst. He was elected Bishop of that Diocese in 1811.

NOTICES.

PRESBYTERY OF EBENEZER

Will meet at Millersburgh, on the first Wednesday of October next. Clerks of Sessions are requested to be particular in making out and forwarding the annual reports of their respective churches.

PRESBYTERIAN EDUCATION SOCIETY

The Board of Directors of the Presbyterian Education Society, will meet at the Book-Store of Mr. Michael G. Youce, in Danville, on Thursday the 7th of October next, precisely at 11 o'clock, A. M. to transact business of importance. Punctuality in the attendance of the members is requested.

B. MILLS, *President.*

September 18, 1830.

NOTICE TO SUBSCRIBERS.

The meetings of the Synods of Kentucky, Indiana, and Cincinnati will afford an opportunity to subscribers in Kentucky, Indiana and Ohio for a *convenient safe and economical* remittance of payments for the Luminary. I expect to attend on those occasions, and hope that subscribers, who are in arrears for the Luminary, will forward payments to me by the members of Synod. Persons, wishing to become subscribers to the paper or to the Presbyterian Advocate, would do well to forward their names in the same way.—The Synod of Kentucky meets in Frankfort on the 2nd Wednsday of October; the Synod of Indiana, at Madison, on the week following; and the Synod of Cincinnati on the week after that.

T. T. SKILLMAN.

SUNDAY SCHOOL CAUSE.

Those persons who kindly subscribed to aid the American Sunday School Union, in establishing Sunday Schools throughout the Valley of the Mississippi, and whom I have not been able to visit, will please call upon Mr. Luther Stephens and pay the *one half;* according to the understanding had, on the evening of the public meeting. JAMES E. WELCH.

Agent for Kentucky.

Lexington, Sept. 17. 1830.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street, Lexington, Ky. June 29, 1830.

POETRY.

From the Connecticut Observer.

Enter ye in at the strait gate.—Matt. vii.

Strive for the way is strait,
In which the Saviour trod;
And narrow is the gate
That leadeth up to God—
Cut off the offending hand—
Pluck out the offending eye—
Turn ye at God's command,
Sinners—why will ye die!

Strive—for the path is broad
Wherein ye travel now;
But 'tis a downward road,
Its end, despair and wo!
Stay in your mad career,
Have ye not souls to lose?
The Saviour's voice to hear
O will ye still refuse?

Strive—for there are but few
Who find the living way—
Alas! alas! will you
Still blindly go astray?
O shun the thronged gate—
It is the gate of sin;
Its way is desolate—
Enter ye not therein.

Strive—ere Life's setting sun
Shall sink in rayless gloom—
Strive—night is coming on,
And ye are for the tomb—
Ask—mercy shall be given—
Seek—as for hidden gold—
Knock—and the Lord of heaven
Its portals will unfold.

TEMPERANCE.

The dangers and destructive consequences attending the use of spiritous liquors.

BY THE REV. JAMES M'GREADY.

An address to the professed followers of the Lord Jesus Christ.

My Dear Christian friends and brethren—You profess to have deserted the devil's camp, and to have enlisted yourselves under the banner of King Jesus. You have often expressed in words, your blessed hopes of eternal life. You have declared by your conduct, every time that you have sat down at the Lord's table, that you have felt the pangs of the new birth, that you have entered into Christ's family, through the straight gate of a saving conversion, that you have by faith beheld the glory of God as it shines in the face of Jesus, and that you have received the spirit of adoption in your hearts, whereby you are enabled to cry Abba Father. You have often professed to have felt the witness of the word and spirit of a God of truth, bearing witness with your spirits that you are the children of God.

If these things be so, you are in truth the followers of Christ, and if you be Christians indeed, and not formal hypocrites, then I am sure your daily exercise and employment will be, to mortify the deeds of the body, to crucify the flesh with the affections and lusts, to deny yourselves, to take your cross and follow Christ. It will be to cut off your right hand sins, and to pluck out your right eye sins, to lay aside every weight, and the sins that easily beset you, and to run with patience the race that is set before you.

Now, if you have these evidences of a progressive work of sanctification going on in your souls, I am sure that you are particularly attentive to that solemn admonition of your divine Lord, viz: *Watch and pray lest you enter into temptation*,—Luke, 22nd chap. 46th ver. That you are particularly attentive to that important direction of the divine Spirit, 1st Thes. 5th chap. 22 ver.—To abstain from all appearance of evil.

My christian friends, if these things be so, I apprehend you will attend to the advice of a friend, that feels himself unworthy to be called a brother, and who, if he ever enters the pearly gates of the New-Jerusalem, will feel himself the greatest wonder of sovereign grace. But, as I wish the prosperity of Zion, and Christ's bleeding cause, to rise triumphant over all the bloody stabs that she has received from her professed friends, I would pray you, in the name of the Lord Jesus, to pause, to reflect, and consider the wounds, the reproaches and deadly stabs that the church of Christ has received, just by the use of spiritous liquors. I would ask you before God, would it not be an unspeakable advantage to the church of God, and a source of comfort to every individual professor of religion, that loves the Lord Jesus Christ in sincerity, if Christ's professed followers would just disarm the devil of one of his heaviest weapons against the cause of God, and deprive him of one of his principal sources of temptation, by which he destroys the souls of men, and disgraces the religion of the blessed Jesus; and that my christian friends, you can do, by refraining, and forever avoiding the use of ardent spirits. If you never taste, touch or concern with them, in any place, in any company, or upon any occasion whatsoever, you will never be intoxicated—you will never be ensnared by that temptation. Spiritous liquors then will never be the cause of bringing you to dishonor God, to defile your consciences, and disgrace the religion of Jesus.

As long as the professors of religion continue to dabble with this bate of the devil, they are ever in danger of swallowing his hook.

They may plead for the moderate, temperate use of it, and as we have already observed, in the moderate temperate use of it, acquire a habit that will not be easily eradicated. And therefore at some unguarded moment, when danger is least expected, when they are off their guard, when the devil finds them negligent in the exercise of watching and prayer, they may fall an early prey to this infernal snare. Then how will the wicked rejoice, and triumph, with all the infernal pleasure of their father the devil. With what hellish delight and satisfaction, will they try to degrade and reproach the religion of the blessed Jesus, and had they but power equal to the malignity of their hearts, they would totally banish it from the world.

Again let me entreat you, as you profess to love the Lord Jesus Christ, and would abstain from all appearance of evil, to avoid going into taverns and still houses, and tipling shops, as you would the broad road to hell. By venturing into such places, and touching, tasting or concerning with the intoxicating poison, is just to venture upon the devil's ground, and to go into the way of temptation. Whenever the devil finds you there, he has his eye upon you, and is sure to set his trap for you, and he has often his deputies and little petty demons in human shape, to present you with the bait. If ever a soldier wanders off from the camp and entrenchments of his prince or general, and is found trifling within the enemy's lines, he is sure to fall into the enemy's hands: so if the best christian upon earth ventures upon the devil's ground, he is sure to find the devil too hard for him.

Again, wherever you are, in whatever company, if whiskey is in circulation, danger is near, and very often, the devil is near. Perhaps you may reply to this observation, with the boldness of a self-confident Peter, that you apprehend no danger—you are a sober temperate man, you can take a moderate refreshment, but the devil and the wicked cannot take you in. I would answer you in the words of the blessed Jesus.—Watch and pray lest you enter into temptation; Simon, Simon, satan hath desired to have you that he may sift you as wheat. Suppose you have lived in the temperate use of ardent spirits for half a century, and have never been overtaken or ensnared by it, it was the goodness of God, and nothing good in you, that has preserved you so long from falling: for while you use it, or concern with it, you are playing with a viper, and taking fire in your bosom.

If the devil is near, and danger, in every company where whiskey is freely used, and we are sure that it is the devil's bait, the subtle snare into which thousands and millions have fallen, and have been irrecoverably lost, to what danger then are poor feeble imperfect mortals exposed, as long as they taste or concern with it? The devil's snare is laid for them in every direction. If they are called to a court of justice, at a public time, there is whiskey upon every side; and friends and neighbors, and sometimes some of satan's deputies, inviting them and pressing upon them to drink. If they attend the duties of the musterfield, why custom has made it necessary for the commanding officers to give a treat sufficient to make every man drunk, or else they lose their popularity, and here there is danger. If they go to assist their neighbour to husk his corn, to reap down his grain, to raise his house, or to roll his logs, none of these things can be done without whiskey, and here if they taste it, they are in danger.

Again, there are many of the men of the world so depraved and wicked, (as I have heard themselves boasting and vaunting,) that they try to ensnare and take in a professor of religion, if they find he will drink with them. Hence they will bring their liquor to him, again and again, and entreat him to drink; and here they will try to grace every part of their conduct with kindness, friendship or politeness, when, perhaps, like the old serpent, their object is merely to ensnare him and draw him into sin; and it may be, if they cannot lead him on to intoxication, yet if he keeps tasting it with them, it is a thousand to one but they will stab his character, and stab the religion of Jesus through him, with dark hints and insinuations, that he loves whiskey too well, and that he drinks hard to be a christian.*

Now my dear christian friends, if the prayer of your hearts is, the sixth petition of the Lord's prayer—*And lead us not into temptation, but deliver us from evil;* if it is the desire of your hearts to abstain from all appearance of evil; if you wish to glorify God with your bodies and spirits, which are his, then bid an eternal adieu to the intoxicating poison—shun it, and avoid it, as you would the poison of a serpent: then the devil and the wicked will never be able to ensnare you by it, to reproach you, or to stab the cause of God through you upon that score. By so doing you will reduce the devil and his children to the necessity of trying some new project in order to draw you into sin.

But there are many of the professing followers of the Lord Jesus Christ that keep distilleries, and for the gain of this present world, manufacture the rich blessings that fall from the bountiful hand of God into spiritous liquors, to the advancement of the devil's kingdom, the destruction of men's souls, and the disgrace of christianity? Is it not the case, that the corn, the rye and the wheat, which God in his infinite goodness, has bestowed upon the world as the staff of life, and the fruit of the orchard, which he has given for man's comfort and support, are taken by distillers and manufactured into a poison destructive to the souls and bodies, characters and estates of the poor human race.

The ancient Mythologists tell us about the Cyclops, beings of a monstrous description, whose business it was to forge thunderbolts for Jupiter. But how much more horrible may the description of the distillers be, when their employment is in fact to forge bolts of destruction, instruments of eternal death for the devil, by which he carries thousands and millions of poor lost sinners to the dark reigns of hell! and by which he ensnares and leads astray hundreds of professing christians into acts of sin, to the dishonor of religion and the hardening of the wicked.

Is it possible that a lover of Jesus, that prefers the welfare of Zion above the salvation of his own soul, can be a distiller? Can he for a little worldly gain, furnish the devil's kingdom with snares, traps, immortal poison and daggers to stab immortal souls to the life.

But the professing distiller will reply: I keep a distillery, but I do it with a good conscience, I am a temperate man, I never get drunk, I suffer no drinking company about my house. I make whiskey for the market, I barrel it up, and carry it to the merchant. By my distillery I turn my produce into money, and by that means I can help my family.

To this I would answer, in the time of the late Indian war, a blacksmith might have kept all his hands in his shop, making rifles, tomahawks, and scalping knives, and by that means have supplied the savages with instruments of death, to murder men and innocent women and children. When called to an account, he could make the same reply, viz: My business is very profitable, by this means I can raise money to help my family. And although I make instruments of death for the savages, to enable them to murder my fellow creatures, yet I murder nobody myself, neither do I suffer human blood to be shed about my house. Would such an excuse stand in the view of the government? would not the United States punish him as a common enemy to his country? The application is easy—Christ and the devil have been at open war for nearly six thousand years, and this war will continue till the end of the world. Then shall the soldiers of King Jesus, who have received his bounty money in the day of their conversion, when they enlisted under his royal banner, they that are clothed in his regimentals, and rejoice in his final victory over sin, satan, death and hell—shall they furnish the common enemy with instruments of eternal death, to strengthen the devil's interest, and weaken Christ's cause and kingdom, without acting a traitor's part. It is impossible!

Again my christian friends, I once more entreat you in the bowels of Jesus, to renounce the intoxicating cup, and forever deprive the devil of that source of temptation. To be drinking with the wicked in the taverns and still houses, or to have the smallest marks of intoxication visible upon you, is to degrade your heavenly birth, to sink religion into contempt, and to bring back an evil report of the land of promise. By such conduct you proclaim to the world, this horrid declaration; The beauty that shines in the white and ruddy, fair and lovely face of Jesus we have seen, but he is not that precious, altogether lovely Saviour that we have often proclaimed him to be. The joys of pardoned sin, and a sense of the love of God shed abroad in our hearts, we have felt, but the devil and the world can give more lasting solid pleasure. Our heavenly inheritance, by faith we have seen, but it is so barren, so poor and scanty, that we must apply to the devil and the ungodly to mix us a bowl of pleasure in order to make our happiness complete. O! consider how you dishonor God, crucify the Lord of glory, and make his wounds to bleed afresh; you, how you fill the infernal vaults of hell with shouts of triumph. For the Lord's sake, watch and pray, lest you enter into temptation.—Consider how strait and narrow the way to heaven is. If you are christians indeed, if you have left all for Christ, if you have sold all to gain the pearl of unspeakable price, you must walk the narrow way. What says the divine Spirit upon the subject? Why let all that name the name of Jesus, depart from iniquity, and says our blessed Lord, except a man deny himself and take up his cross and follow me, he cannot be my disciple. If your right hand offend you, cut it off.—If your right eye offend you, pluck it out. The law of God and the Gospel of Christ require you to live so near to God, and to maintain so close a walk with him, that you should keep consciences void of offence towards God and man—that whether you eat or drink or whatsoever you do, you should do it to the glory of God. I would then conclude in the words of the inspired apostle, 2d Pet. 3d chap. 11 ver.—If these things are so, what manner of persons should we be in all holy conversation and godliness?

*This observation is by no means intended as a reproach upon every man that presents spiritous liquors to his friend and neighbor that calls at his house, or comes on a friendly visit. I have known hundreds of respectable gentlemen, and christians, who I have reason to believe, never presented their liquor to any man at home or abroad, but from a true principle of friendship and politeness, and therefore, I hope no gentleman who is conscious of the purity of his principles, will feel himself hurt by the observation. But as I have heard some individuals boasting how they have ensnared professors under pretensions of friendship and politeness, it is therefore such as feel a consciousness of guilt upon the subject, that I wish to feel the stroke.

THE SPIRIT TRADE.

A writer in the Genius of Temperance says:—"I was once a rum merchant; and I know the legitimate tendency of that trade is to destroy *all* moral principle. It cannot be otherwise; because the adulteration of liquors has become *universal*, and no man can sell them "pure as imported," and obtain their cost; hence if he sells at all, it must be the spurious article; not, however, *as* spurious, because no one wants *that*, and yet *every* one gets it, at least nine in ten do."

MISCELLANEOUS.

From the Horn of the Green Mountain.

THE CRAZY MAN AND HIS SLED.

The following affecting incident, related, with beauty, simplicity and moving tenderness, is extracted from "Hall's Lectures on School-keeping." The chief design of relating it was to illustrate the principle "that there are some seasons when impressions may be made on the minds of the young, much more favorable than others." The reason is that there are times when some incident occurs which excites the attention and curiosity of children to such a degree as to bring their minds into a posture to receive and retain whatever impression may be made upon them. Such incidents are frequently occuring, not only in the school room, but in the family. There the little infant philosopher is often observed to be excited to an amasing degree of curiosity and interest by the occurrence of some new incident, or by the discovery of some combination of the objects of art, or nature around him. Let every mother, teacher, and guardian of the young, watch for opportunities of this nature, and not fail to improve them to inculcate whatever may be useful to children, but especially to correct all wrong habits of thinking and feeling in regard to those poor and distressed objects, who are entitled only to our tender sympathy and benevolent regard. PASTOR.

"It was a chilly day of winter, and we were all seated in a comfortable schoolroom. A man of most wretched appearance was seen passing by, drawing a handsled, on which were several bundles of woollen rags, the remnants of garments worn till they could be of no further use. He was clad in those but little better, and was apparently so weak as to be scarcely able to draw his sled. Some looked out of the window and began to laugh. The instructor saw him, and remarked, the school may rise and look at the wretched man passing by. All did so, and nearly all were diverted to laughter. After all had seen him, the master told them they might take their seats, and then remarked: "I was willing you should look at that man, but possibly my object was very different from yours, as I see the effect on your feelings was different from what was produced on mine. That miserable man you may at once perceive is crazy. He has bundles of rags on his sled which perhaps he values, but which can be of no use to him. You perceived he looked pale and emaciated; he was so weak as scarcely to be able to draw his load. He is poorly shielded from the cold of winter, and will probably perish in the snow.—Now tell me my scholars, does this man excite your laughter? He was once a school boy; he was bright and active as any of you; his return from school was welcomed by joyful parents, and his presence gave pleasure to the youthful throng who met each other in a winter evening for merriment and sport. Look at him now, and can you sport with him who has lost his reason, and in loosing that has lost all! Should I point out one of you and be able by looking down into future years, to say to the rest, your associate will be crazy and roam around a wretched maniac, would you not rather weep than laugh? You saw me affected when I began to speak—I will tell why.—I once had a friend—he was dear to me as a brother; he was every thing that I could wish in a friend. The character of his mind was such, as raised in his friends high expectations. I have indeed, seldom if ever seen his equal. He could grasp any subject, and what others found difficult, only served as amusement for him. I have many of his letters which would not disgrace any educated man, although written by him when he was a school-boy. I expected to see him lead in the affairs of men, and that his opinion would be quoted by others. I saw him, after the absence of two years—where, do you ask? it was in a cage, and even then he was chained!!—He was a maniac of the most decided character. The moment he saw me, he seized my hand and left on it the impression of his own, for it was divested of the skin, by constantly rubbing it in the other. For years he has wandered about, when it was safe to liberate him. But he is now and ever will be insane."

"I have known sorrow—I have seen friends die that were as near as friends could be; but that hour that I set by the confined and crazy Burnet, *was an hour of the greatest anguish I ever knew*. Remember my pupils, from what has passed this hour, to render unfeigned thanks to God for continuing your reason hitherto, and if ever again you are disposed to laugh, when a crazy man passes, remember what may be your own condition hereafter."

From the Oxford (N. C.) Examiner.

"FARMERS' ARITHMETIC."

Profits of Agriculture.—If the great Franklin had ever lived in the country, his observing eye would have noticed, and his discriminating judgment have solved the following difficult problems:

1. Farmers are more imposed on than any other class of the community; they pay nearly the whole expense of the State Government; are oppressed by a heavy tariff and other onerous measures of the General Government, and by the commercial regulations of foreign nations; never have much money yet every industrious, prudent farmer grows rich!

2. The mechanic receives his 75 cents or a dollar a day, yet remains poor; the farmer earns his seventeen cents a day, and grows rich!

3. Merchants, Physicians, Lawyers, and others, receive their thousands per annum, and die poor, while the Farmer scarcely receives as many tens, yet dies rich.

How are these strange results produced? All calculation in dollars and cents fail to account for it. Those who are determined to bring every thing to the standard of dollars and cents, pronounce agriculture to be wholly unprofitable, when the fact that nearly all the wealth of the country has been obtained by agriculture, stares them in the face. In the opinion of these calculators, agriculture is the proper pursuit of such only as have sense not enough to pursue any thing else.

The mischief which such calculations are doing in our country, first induced me to call the public attention to the *Farmer's Arithmetic*. But having been more accustomed to handling the plough than the pen, I am altogether unable to do justice to the subject. If some abler hand would take it up, dispel the mist now resting on the subject, and show us clearly the whole truth of the matter, it would be sufficient good to compensate the labors of the ablest patriot.

When the *mechanic* lays down his tools, and the *professional* man is idle, they are sinking, because their expenses are going on and their profits are suspended. Not so the *farmer*; while he sleeps, his crop grows and his stock continues to increase, and when he spends a social evening with his neighbour, every thing continues to advance. The *Farmer's Arithmetic* shows that the farmer grows rich by saving, while others continue poor by spending.—Others have first to make money and then give it for meat, drink, and raiment, while the farmer obtains all these at home. If he wants a fat lamb or pig, he has it without losing a day or two in trying to buy one. If he wants a new coat, the industry of his wife supplies it. In short, he wants but few, very few things which he cannot obtain on his own farm. Why, then, should the farmer repine because he has not the *money* to buy abroad? or measure his wealth by comparing his money with that of others, who must give it all for things which he has without buying? Surely a farmer may without a sigh resign to others the gaudy fabrics of foreign artists, while he is clothed by the labor of the hand that soothes his cares and strews with pleasure his journey through life.—When I see a farmer appear in company genteelly dressed in homespun, I think of Solomon's description of a good wife—"her husband is known in the gates when he sitteth among the elders," and most cordially do I congratulate the possessors of such a prize. JACK PLANTER.

From the Saturday Evening Post.

PLUGGING TREES.

This operation is a very efficient remedy for destroying the catepillars, aphides and other insects preying upon leaves and limbs of fruit trees, ornamental and shade, fine shrubs, &c.

It has often been desired to find such a remedy. Rewards have been offered to destroy easily and speedily the insects of fruit trees. Our shade trees are covered every year with disgusting and voracious caterpillers. Year after year, new, troublesome means are proposed, which are inefficient: while this very easy and cheap way to poison and destroy at once all the insects of any tree, is so little known that our farmers and gardners appear to be unacquainted with it. It was discovered in France, and I have verified it by actual experiment.—I now publish it again, and request editors friendly to agriculture to spread the knowledge of it every where.

This simple operation consists in boring a hole into a tree with a gimblet, about one third of the diameter of the tree in depth. Fill the hole with a small quantity of *Flour of Sulphur*, and plug the hole by driving in it a wooden peg. This does not injure the trees in the least; but the sulphur is decomposed or carried into the circulation by the sap, and is exhaled by the leaves in a gaseous state, while it poisons and kills all the caterpillars and insects preying upon them. Whether boring and plugging with sulphur the roots of the peach tree, and other trees whose roots are injured by insects will answer as well, is unknown to me, not having tried it; but it is worth while to make the experiment—the result may be favorable.

C. S RAFINESQUE,
Professor of Botany, &c.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader, particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY

OR PILGRIM'S MUSICAL COMPANION

bound in a superior style.

Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.